Implementation on Al-Quran Memorization Program During Covid-19 Pandemic

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ABSTRACT
Santri at Islamic boarding school in memorizing Al-Qurán program experienced problems when facing the Covid-19 pandemic. The main reason is related to murojaah or repetition in the process of maintaining the memorization of Al-Qurán, where previously with a face-to-face process with the ustadzah and changing to being the activity using electronic tools. The purpose of this study was to identify the differences between the Al-Qurán murojaah method and both the differences and strengths of offline and online related improvements to memorizing Al Qur’an during the COVID 19 pandemic. Qualitative research methods used ethnometodological methods, and descriptive qualitative data analysis. The results of the research and discussion show that the implementation of santri in memorizing Al Qur’an during the Covid-19 pandemic using offline and online forms of communication has their respective advantages in improving the quality of memorization. The online method is more advantages than offline communication, about the flexibility of place and time and a variety of learning resources. The santri is in the process of memorizing Al Qur’an get more optimal results using online communication methods with the requirement that the santri have the stable motivation and can take advantage of advances in technology and information wisely.

Keywords: memorizing Al-Quran; Qur’an memorizers; offline; online, Covid-19 Pandemic

1. INTRODUCTION
A major issue that is of concern to the world is regarding the COVID-19 virus and the pandemic has started to infect Indonesia at the end of March 2020 until now. WHO's an assessment of the threat posed by the COVID-19 Virus also does not change what WHO is doing and countries should do. Tedros Adhanom The Breyesus[1] said that WHO asks all countries to strike a good balance between protecting health, minimizing economic and social disruption, and respecting human rights amid this pandemic. This is not just a public health crisis, it is a crisis that will impact every sector while urging every sector and individual to engage in the global fight against COVID-19.

The psychological pandemic[2] COVID-19 has rapidly “spread” fear, anxiety, and panic around the world. There are several psychological dynamics of the COVID-19 pandemic that are of concern from a social psychology perspective, namely information processing and cognitive bias, changes in emotions and behavior, and social influences and conformity. Psychological dynamics cannot be separated from the interaction between personal characteristics (personality, values, knowledge), situations (culture, norms, religion), and government policies in dealing with the COVID-19 pandemic.

One comprehensive and real solution is to implement prevention and cure of COVID-19 frequently together and at the same time reading Al
Qur’an because Al Qur’an is a remedy for liver disease and physical ailments. Allah Ta’ala said:

و ننزل من القرآن ما هو شفاء

And We sent down from the Al-Qur’an something that became an antidote” (Surah Al Isra’: 82).

The Islamic boarding school saw that it was effective to prevent the occurrence of the Coronavirus pandemic by asking santri of Islamic boarding schools (Pondok Pesantren abbreviated by Ponpes), including Ponpes which focused on the Tanfidz program, (memorizing Al-Qur’an) to return to their homes. So that the biggest obstacle for santri with the tahfidz program is the absence of face-to-face meetings with ustad / ustazah or reciting teachers.

Regarding the agenda of the tahfidh program for santri must continue, then as an alternative activity is to involve information technology online, namely the learning model the tahfizah program in the homes of each santri using electronic devices equipped with an internet network.

Given that attitudes towards learning have increased, self-esteem and desire to develop have also increased. Cotton[3] concluded that the results of research on computer-assisted learning if the computer is linked as part of learning, then this computer-assisted learning increases the acquisition of higher learning outcomes. The substance referred to here is material in the form of memorizing the Al-Quran with the aim that memorization is maintained and there are still activities in the form of murojaah, using memorization methods and methods of mentoring with teachers who are not in one place, and at the same time building knowledge of technology-based tools that there have been:

In improving the ability to read Al Qur’an it is necessary to have the right method so that the ability to read Al-Qur’an can increase. The method is a term used to express the meaning of The most appropriate and fast way of doing something[4], which is a way that functions as a tool to achieve goals. The better the method, the more effective the achievement of goals.

Based on the results of preliminary observations on several tanfidz santri at several Islamic boarding schools, namely the An-Nur Islamic boarding school in Surabaya and at the Amanatul Ummah Pacet Mojokerto Islamic Boarding School, all activities in memorizing and murojaah in dealing with the Covid-19 pandemic have been arranged with a communication method divided into a face-to-face method (offline) and methods in a network (online). So, this research aims to identify the differences, strengths, and weaknesses between offline and online learning in improving memorization of Al Qur’an during the COVID 19 pandemic.

2. THE RESEARCH METHODS

Type of research uses ethnomethodology[5] which is a collection of knowledge based on common sense and a series of procedures and considerations (methods) by which ordinary people can understand, find out, and act based on the situation where they find themselves (George Ritzer, 2014: 301).

This research uses qualitative approaches to the ethnometric type. Another uniqueness of ethnometodology compared to other studies is that although it uses individual daily conversations (stories) as the main data, ethnometodology avoids interviews. Given (1990:294) states: 'The core data for ethnomethodological studies tend to be observations, either directly as ethnographic observations or indirectly by studying video - or video recordings. A major difference between most other qualitative researchers is that ethnomethodologists tend to avoid using interviews as their major data. In other research traditions, interviews are often used to gather self-reports, expressions of opinions, and attitudes ... [6]

Ethnometodology is not fixated on things that are macro or micro but focuses its observations on human social interactions. in their daily lives, one of which is through ethnomethodological observations of everyday human conversations [7]. Data collection techniques by observation and in-depth interviews, both individually and in groups. The data collection instrument was an interview guide, then the data obtained were analyzed by interpretation.

Based on the data obtained from the research instrument, then analyzed qualitatively. Basically, this analysis is based on simplification and interpretation of data. This process consists of three sub-processes of analysis, namely data presentation, data reduction, and verification, which can be described as follows [8]; The components in this analysis are not implemented separately, but are a continuous and related process until a conclusion is obtained.

3. RESEARCH RESULTS AND DISCUSSION

This study involved 17 santri who memorized the Al-Qur’an were sent home by their respective Islamic boarding schools due to the COVID-19 pandemic starting at the end of March 2020. The santri had memorized activities and at the same time were conducted Al-Qurán memorization murojaah with the face-to-face method, while this research emphasizes the use of online communication methods because of the prohibition of face-to-face contact with teachers. Based on age shown that the majority of informants are between the ages from 16 to 20 years, and the gender profile shows that women dominate more than men to form a new group at the time of the Covid-19 pandemic, and 9 peoples from the same Islamic boarding school is Al Ikhas Bahrul Ulum Tambak Beras Jombang and Pondok Pesantren Putri Walisongo Cukir Tebuireng Jombang and 8 peoples is from Islamic boarding spread across Java Island.

Most of the santri is currently studying at the Madrasah Aliyah level or studying higher education at higher education. while also implement activities in
the boarding school. The Islamic boarding school program which has a tahfidz (memorizing Al-Qur'an) program, will hold activities in the form of an Al-Qur'an memorization program. The duration the santri have held Al-Qur'an memorization activities until September 2020 is between 2 to 5 years and only 2 peoples are over 5 years.

The selected santri are those who have been in the tahfidz program for at least 2 years, because 2 years is the time that is considered sufficient to find out someone's commitment to activities, and this continues in the context of motivation and various memorization methods of communication methods. The ages of the santri when starting to memorize Al-Qur'an are 4 to 12 years and the others are 13 and 16 years.

From the table, it can be concluded that there are advantages to memorizing and murojaah Al-Qur'an using online, which are related to:

A. Learning Resources.

Learning resources [9] are anything that can be used by santri to study materials and learning experiences by following the objectives to be achieved. Learning resources here include people, tools and materials, activities, and the environment. The source of learning in this context is the rhythm when reciting the Al-Qur'an. So, innovation and rhythm variations are easier to obtain and learn through the intermediary of electronic devices used during murojaah so that the art of reading Al-Qur'an is better and inspires santri to improve their reading. During offline activities at the Islamic Boarding School, the variations in rhythm in the reading of Al-Qur'an used by the murojaah were not discussed, even there was no progress due to the limitations of the rhythm that was heard while in the Islamic Boarding School.

B. The Flexibility of The Place

The santri at home have the opportunity to use electronic devices such as cell phones, voice recorders, laptops for personal murojaah. So, santri get another opportunity by taking advantage of the availability of video or audio that can be used to listen to Al Qur'an, and murojaah can also be done wherever they are so they are not limited by places as long as they can access the internet network.

C. Motivators

Motivators for activities at the Islamic Boarding School are limited to santri who have role models as teacher or Kiai on Islamic boarding school, but when activities are online, the santri have role models that are visible continuously, namely parents and can also access other people who are experts in the Al-Qur'an electronic device.

D. The time flexibility

the Al-Qur'an murojaah time is unlimited, and santri have the opportunity to play murottal online via YouTube, MP4, MP3, and others for 24 hours.

E. Efficiency of

activities Al-Qur'an memorization murojaah activities can be implement while simultaneously obtaining other activities, for example by listening to the Al-Qur'an, imitating a reading, or remembering a reading

It can be concluded that there are advantages to memorizing and murojaah Al-Qur'an by using offline, which are related to:

A. Learning environment

The learning environment[10] by experts is often referred to as an educational environment. According

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TABLE I.

<table>
<thead>
<tr>
<th>No.</th>
<th>The Activities of Adding and Murojaah in Memorizing Al-Qur'an</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Offline Method</strong></td>
</tr>
<tr>
<td>1.</td>
<td>Activities implement at Islamic boarding schools are implement in all places</td>
</tr>
<tr>
<td>2.</td>
<td>Meet with role models in Islamic boarding schools (teacher, Kyai/Bu Nyai)</td>
</tr>
<tr>
<td>3.</td>
<td>Environment with fellow Al-Qur'an memorizers</td>
</tr>
<tr>
<td>4.</td>
<td>No need for electronic devices</td>
</tr>
<tr>
<td>5.</td>
<td>There is monitoring from friends (tasmi’)</td>
</tr>
<tr>
<td>6.</td>
<td>Direct monitoring is given at that time</td>
</tr>
<tr>
<td>7.</td>
<td>Hearing reception is better and without obstacles</td>
</tr>
<tr>
<td>8.</td>
<td>Concentration/focus is longer (at least the first 30 minutes)</td>
</tr>
<tr>
<td>9.</td>
<td>Murojaah did from himself</td>
</tr>
<tr>
<td>10.</td>
<td>Variations in tones in the reading of Al-Qur'an are limited to the tones heard in Islamic boarding schools</td>
</tr>
<tr>
<td>11.</td>
<td>Murojaah motivation from yourself, friends, or role models in Islamic boarding schools</td>
</tr>
<tr>
<td>12.</td>
<td>When murojaah must focus and concentrate on memorizing activities only.</td>
</tr>
<tr>
<td>13.</td>
<td>Murojaah time is limited</td>
</tr>
<tr>
<td>14.</td>
<td>There is no opportunity to play murottal</td>
</tr>
<tr>
<td>15.</td>
<td>Learning methods only from the policy of the Islamic boarding school</td>
</tr>
<tr>
<td>16.</td>
<td>Communication occurs between teachers and santri</td>
</tr>
</tbody>
</table>
to Hadikusumo, the educational environment is all conditions and influences from outside on educational activities. In this context, the Islamic boarding school contains santri who memorize Al-Qurán which can increase the motivation of the santri as well as personal motivation. This happens because the activities of the boarding school are implements together with other santri, so there will be an imprinted motivation without needing to be implanted more specifically but through forging through routine activities.

B. Monitoring
Memorization monitoring is the interaction between teachers and santri. Monitoring is in the form of correcting the reading of Al-Qur’an, so that when there is a reading error, the teacher can make corrections directly.

C. Concentration/focus
A person's concentration is so strong, especially in the first 30 minutes when there is an interaction between santri and teachers, so that there is hope for optimal results in improving the quality of memorization.

Both forms of communication in memorizing and murojaah Al-Qur’an using offline and online have their respective advantages in improving the quality of memorization. The advantages possessed by online methods that do not exist in offline communication are the flexibility of place and time and a variety of learning resources. Santri are in the process of memorizing Al-Qur’an get more optimal results when using the online communication method, provided that the santri have the stable motivation and can take advantage of advances in technology and information wisely.

4. CONCLUSION
The results of the research and discussion show that the implementation of santri in memorizing Al Qur’an during the Covid-19 pandemic using offline and online forms of communication has their respective advantages in improving the quality of memorization. The advantages possessed by the online method over offline communication are the flexibility of place and time and a variety of learning resources. Santri are in the process of memorizing Al Qur’an get more optimal results using online communication methods with the requirement that the santri have the stable motivation and can take advantage of advances in technology and information wisely.

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